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FORTY-THIRD REGULAR MEETING, October 4, 1881.

Rev. J. Owen Dorsey read a translation, made by himself, of an Omaha myth, entitled THE ORPHAN AND THE BUFFALO WOMAN. The following is an abstract :

Wahandhishige, the orphan, lived with his married sister, who was unkind to him. She never allowed him to eat any choice piece of meat, although her husband was a good hunter and brought plenty of game to the lodge. A buffalo woman visited the orphan when he was alone in the lodge, and made him eat some of the meat, restoring the piece from which it had been cut to its proper shape. This occurrence was repeated on three other days. Then the orphan followed the woman, overtaking her by evening at a white lodge on the prairie. While he slept the woman and lodge disappeared, and when he awoke he was lying on the grass. This happened on four days in succession. The myth then gives : 1st, The adventures of the woman, after parting with the orphan ; 2d, The adventures of the orphan when in pursuit of the woman. In the first part is told the birth of her child, the white calf, (some say two calves;) his abduction by Ishtinike, the deceiver ; his escape and return to his mother. Then follow the adventures of the orphan, showing how he overcame great difficulties that were destined to hinder his pursuit ; how he crossed the great water, a deep canon, a tract of land, covered with briers and thorns ; and how he went even to the upper world. Returning from the upper world he killed a number of the buffaloes ; then he took his family to his old home. He discovered himself to his unkind sister and her husband, who had been unfortunate since the departure of the orphan. They received him and his family, and were rewarded by the return of game and consequent prosperity. The sister profited by experience, and was ever thereafter kind to her brother and his family.

The President of the Society read a paper on the MYTHS OF THE WINTUNS OF THE SACRAMENTO VALLEY.¹

¹ This paper will be published in a much enlarged form in the "Annual Report of the Bureau of Ethnology."

In reply to an inquiry by Prof. Mason, Major Powell enumerated certain tribes of Indians that bury their dead by clans.

Mr. Hinman stated that this was not the case with the Dakotas.

Prof. Mason remarked that he had discovered in the myths related by Mr. Dorsey and Major Powell a material substratum to the mythical; that is, the myth seemed to account for the origin of inexplicable phenomena, by means of things no longer regarded as mythical.

Major Powell replied that this idea proceeded from a misunderstanding of the nature of Indian philosophy. With savages the production of effects at a distance from the cause does not require the intervention of a material medium. He reviewed the progress of the conception of wind through the different grades of social progress, as seen in the Norse, the Greek, and the later mythologies.

In reply to a question by Mr. Guss, he stated that he presumed the order in which the different animals were slain by the boy prodigy as he grew older correctly represented the degrees of difficultness with which the Indians regard the capture of these animals; the eagle, which was the last named, being taken by them only with great skill.

FORTY-FOURTH REGULAR MEETING, October 18, 1881.

Mr. S. D. Hinman read a paper on THE STONE GOD, OR ORACLE, OF THE PUTETEMNI BAND OF HUNKPATI DAKOTAS.

This oracle was seen by him while on an expedition with some Dakotan Indians across the James River Valley, in Dakota Territory. A Hunkpati man of the party gave the history of the stone, and an account of its miraculous movement from the Sacred Hill to the old dirt lodge village. This story Mr. Hinman related. He then explained what the Dakota stone god is and the worship paid to it. It was then shown from old papers preserved by the Massachusetts Historical Society that this worship was probably